

BIBLE SOCIETY RECORD



A Fakir or Holy Man at the Mela at Brindaban
(See Secretary Haven's Article, Page 179)

Universal Bible Sunday and the Centennial Campaign

THE Centennial Committee request all Christian ministers and congregations throughout the United States to recognize the beginning of its Centennial celebrations by the observance of a *Universal Bible Sunday, December 5, 1915.*

"Bible Sunday" has been observed on different days and throughout different parts of the United States and the world for many years. The first information that we have of the celebration of "Universal Bible Sunday" was in connection with the Centennial of the British and Foreign Bible Society, March 6, 1904, when the American Bible Society joined with the British Society in forwarding the celebration of their Centennial throughout the United States.

It seems most fitting that the custom which has been so kindly received in different parts of the country should be generally recognized. So far, therefore, as is convenient, we would request its observance *December 5th*, this year. Information suitable to assist in such a service will be sent to any person or persons writing to the Secretaries for the same.

From time to time throughout the early months of 1916 many Centennial celebrations will be held in various parts of the United States. *These will culminate in a second Universal Bible Sunday on May 7, 1916, One Hundred Years after the date of the founding of the American Bible Society in 1816.*

We call for reverent thanksgiving for the achievements in translation, publication and circulation of the Scriptures throughout this long and wonderful period.

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The Bible, the Book of Mankind

By the Rev. Benjamin B. Warfield, D.D., LL.D., Lit.D. Professor Princeton Theological Seminary

(Read at the World's Bible Congress)

ADOLF HARNACK, in repelling the proposal that the faculties of Theology in the German Universities should cease to be faculties of distinctively Christian Theology, and become faculties of Theology in general—without special reference to any particular religion—points out that Christianity's place is not so much among as above the other religions. He that does not know it, says he, knows none; and he who knows it in its historical development knows all. Chief among the characteristics by which it elevates itself above other religions, he emphasises this one: that Christianity has the Bible—the book of the ancient world, the book of the Middle Ages, and (though not perhaps in the market-place) the book of these new days of ours. What does Homer matter, he asks; what the Vedas; what the Koran, in comparison with the Bible? And how inexhaustible it is! Every succeeding period discovers new aspects of it, and every new search into its depths raises the inward life of Christendom to a higher level. What Harnack means is perhaps expressed in somewhat crisper phrase by Martin Kaehler, when he declares that history has written in shining letters on the forefront of the Bible, "This is mankind's book." Other books may belong to a people, an age, a stage of human development; this book belongs to all peoples, all ages and all stages of growth, whether of the individual or of the race—unifying them all and welding them into one vitalized and vitalizing whole. The Bible is, by way of eminence, the book of humanity.

The Bible did not begin, indeed, as a world-book. The Jewish Bible was the book of a people, and was written in the tongue of a people. An earnest of what was to come was given, it is true, when this book of a people began in the third century before Christ to clothe itself in a world-language. The rendering of the Hebrew Bible into Greek has an immense significance in the history of civilization, as the first important attempt in the region of Mediterranean culture to translate from one language into another. It thus became at once a symbol and an instrument of the unification of the peoples. Of far more importance was it, however, in the development of

religion among men. Its meaning here was nothing less than this—that the diffusion of the Jewish people through the earth should not spell loss to the religion of revelation, but its entrance as leaven into the world. The Jews, scattered among the nations, might lose their language but not their religion. Their religion, on the contrary, was to go with them, and through them was to work upon men of every race and of every clime. The Greek version of the Old Testament thus became a bond which held the Jewish diaspora firmly to the religion of revelation, and as well a powerful ferment in the life of the peoples into contact with whom it was brought. Thus it prepared the way for Christianity.

It did not as yet, however, become a world-book. That the Old Testament could not become without the New. It was only by being taken up into that Evangel which was "to course and range through all the world," that it could become a portion of the Bible of mankind. So long as the Kingdom of God was like a pent-in stream, the book of that Kingdom must needs be the book of a race, the race chosen of God to be his people during those days of mere conservation. Its passage into a world-language could at most dig the canal through which the universal gospel might afterwards flow out to water the earth. This the Greek Old Testament did. For, if the Greek language did something for it, it in turn did much for the Greek language. It taught it to speak the great things of God. It was only, however, when the barriers were broken down, and the stream rushed forth to overspread the world, the Spirit of the Lord driving it, that the book in which was embodied the Word of the Kingdom could become veritably a world-book. It was no accident that the Christian Bible was a Greek Bible. Greek was at the time the *lingua franca* of the civilized world, and the universal gospel naturally clothed itself in this world-tongue. But even the *lingua franca* of the civilized world did not suffice the Bible. It was the world, not the civilized world, which was "the field" in which the seed of the Kingdom was sown and, within the civilized world, the whole body of the people, not that "upper crust" which had

found it convenient to communicate with one another in a common speech. The gospel penetrated through every stratum and spread outward from land to land. As it worked its way thus intensively and extensively, the book in which it was enshrined became ever more and more obviously the world's book.

We can observe its progress toward this result from the earliest years of the gospel proclamation. Wherever the gospel went, there the book is found; not as an exotic treasure, however precious, but as a leaven buried in the very substance of humanity and working through the whole lump. Wherever it went, it went as the people's book; energizing at the bases of the people's life and lifting the whole mass upward into new intellectual, ethical, spiritual vitality. And wherever it went, it established itself as at only a new frontier station whence it ever pushed yet farther beyond. In the West it became a Latin book. Not at Rome, indeed; for Rome was in those early days of Christianity a Greek city, and the Roman Church a Greek Church nourishing itself on the Greek Bible: its very Bishops commonly bore Greek names and when Latin names occur among them they are disguised in Greek forms (Xystus). But in the outlying provinces, North Africa first, where Latin was the speech of the people; and where, in the form in which the people spoke it, it became the speech of this book of the people. Out from these beginnings it made its way to dominate a whole civilization for a millennium and a half. In the East it became a Syriac book, and the service which the Latin Bible rendered in the West, the Syriac Bible rendered to another civilization in the East. The extent of the influence of the Syriac Bible was bounded only by the limits of the Eastern world. Copies of it have come down to us from Egypt, from Malabar, from China itself. "A whole series of peoples," we are told, "received from the Syrians writing, the alphabet, and the Scriptures." In the South it became a Coptic book, perhaps first breaking effectively down the barriers of the cumbrous old script which confined the possession of letters to a cast, and giving to Egypt, mother of letters, an alphabet which even the meanest might read. In the North it made its way if more slowly yet with equal sureness, to the unlettered hordes which swarmed beyond the bounds of civilization: to the Goths and the Georgians, the Armenians and the Slavs, creating for its use in each case an alphabet and written speech.

It was thus that the Bible began to make itself the book of the world a millennium and a half ago; not waiting for civilization to pre-

pare the road for it, but itself breaking the path for civilization; knowing no difference between cultivated and uncultivated, but seizing upon all alike and lifting all alike to its own level. From that day to this, with whatever slackenings in the rate of its progress, or even interruptions of it, it has advanced on the same lines. As the world grew ever bigger it has grown with equal ceaselessness ever more expansive; until to-day it is not the Bible of the Mediterranean basin or of the Eurasian world, but of the whole round globe. It may sound cold and insignificant to say that it has now been rendered into all the chief languages of mankind. It may perhaps have more meaning to us to say that it may be read to-day in more than five hundred human tongues. Perhaps, however, it will be most intelligible if we say that the Bible is accessible to-day to three-quarters of the human race in its own mother speech. It is only natural that, in the presence of this stupendous fact of the transfusion of the Bible into the languages of the earth, men should think of the miracle of Pentecost and see that miracle projecting itself through the ages. Tennyson strikes a note to which all our hearts respond when he places on the lips of his Wycliffite hero the apostrophe:

"Heaven-sweet Evangel, ever-living word,
Who whilome spakest to the South in Greek
About the soft Mediterranean shores,
And then in Latin to the Latin crowd,
As good need was—thou hast come to talk
our isle.

Hereafter thou, fulfilling Pentecost,
Must learn to use the tongues of all the world."

After five hundred years we look not forward but back upon this great achievement. The miracle has been accomplished, and now it is but a slight exaggeration to say that every man may hear the mighty things of God in his own language in which he was born.

It goes without saying that the diffusion of the Bible throughout the world might be a matter of little moment—scarcely more than an interesting fact in literary history—if, on becoming, above all other books, the book of the peoples, it did not at the same time become everywhere, above all other books, the book of the people. It has already repeatedly been made incidentally plain, however, that the Bible has been everywhere, above everything else, the people's book. This is the significance, for example, of the particular form in which the Latin Bible came into existence. The Latin Bible was, in its origin, nothing so little as a literary performance. It was simply the Greek Bible transfused by the Latin-speaking people into whose hands it came into their own everyday speech for their own familiar use. So redolent of the

soil was it that it was a sad stumbling-block to the cultured. *Ex ungue leonem*: the world has never known a book so distinctively a people's book as the Bible has been since its origin. In this sense Christians have been from the first, above all other people who have lived in the world, the people of a book. The book and the people have been bound so closely together that we hardly know whether it were juster to say that where Christianity has gone there the Bible has gone, or that where the Bible has gone there Christianity has gone. In the first age of the Church, pre-eminently, the Christian and his book were inseparable. The Bible was not so much the book of the Church as the book of the Christian; and from the cradle to the grave every Christian was expected to keep it in his hand and in his heart, to live in and by it. The writings of the Fathers are crowded with exhortations, both formal and incidental, to diligent Bible-reading on the part of all. The reason given is most significant. Those who were taught by others were taught by men; those who took the Bible for their teacher were taught of God. They were "*theodidactoi*," God-taught, listening immediately to him speaking in his Word. "The deepest and ultimate reason why every Christian should read the Bible,"—so Harnack expounds the sentiment of the first Christian ages—"lies in this, that, just as everyone should speak to God as often as possible, so also everyone should *listen* to God as often as possible. *Oratio* and *lectio* belong together; so we read in countless passages from the later Fathers, but Cyprian had already said it quite clearly. He wrote to Donatus (c. 15): 'Be assiduous in both prayer and reading; in the one you speak to God, in the other God speaks to you.'"

No doubt, it was as possible then as it is now to honor the Bible in appearance rather than in fact. As we may find to-day great "family Bibles" encumbering the "parlor-tables" of households little interested in their contents, so we read of sumptuous Bibles then, written in gold letters on purple vellum and glittering with gems, which were kept for show rather than for use. But this very practice among the wealthy is a speaking evidence of the value universally placed upon the book. It was the family-book above every other. Husbands and wives read it daily together and Tertullian knows no stronger argument against mixed marriages than that in their case this cherished pleasure must be foregone. The children were introduced to the Bible from the tenderest age. They learned their letters by picking them out from its pages. They were practiced in putting syllables together on the

Bible names, the Genealogies in the opening chapters of Matthew and Luke supplying (one would think most unpromising) material for this exercise. They formed their first sentences by combining words into Bible phrases. As they clung about their mothers' necks, we are told, amid the kisses they snatched, they snatched also the music of the Psalms from their lips. Every little girl of seven was expected to have already made a beginning of learning the Psalms by heart; and, as she grew to maturity she should lay up progressively in her heart the words of the Books of Solomon, the Gospels, the Apostles and the Prophets. Little boys, too, traveling through the years, should travel equally through the Sacred Books. We hear again and again of men who knew the whole Bible by heart. There were, for example, the deacon Valens of Jerusalem, and the blind Egyptian, John, of whom Eusebius tells us. "He possessed," says the historian of the latter, "whole books of the Holy Scripture, not on tables of stone, as the divine Apostle says, nor on skins of beasts, or on paper which moth and time can devour, but—in his heart, so that, as from a rich literary treasure, he could, even as he would, repeat now passages from the Law of the Prophets, now from the historical books, now from the Gospels and Apostolic Epistles." Memory, however, was not to be solely depended upon: the Bible was not to be studied once for all and then neglected. It must be the Christian man's constant companion through life. It was to be read continually, read day by day, and year by year; visited unceasingly as a fresh fountain from which to quaff living water. To this extent Christians were the people of a book; and to this extent the book was the people's book.

There was nothing, however, esoteric in this devotion of the Christians to their Bible. The Bible was not so conceived as the Christians' book that they desired to keep it to themselves. Rather, reading it themselves thus diligently, they wished everyone else to read it, too. Finding it the source of life for themselves they ardently desired that others also should drink at its inexhaustible fountains. The missionary value of the Bible was well understood. Its translation into other languages, Augustine, for example, looks upon as essentially a missionary act: God had given it originally in Greek only as an *ad interim* provision—the Greek Bible was merely the central reservoir whence it should flow out in translation to all the world. And nothing was closer to the hearts of Christians than that the heathen among whom they lived should be induced to read the Bible. We are

told that "Trypho is the first Jew and Celsus the first Greek whom we know to have read the Gospels." But this only means that they are the first Jew and the first Greek that we happen to know of, who read the Scriptures and remained unconvinced. How many in the meantime had read and believed! As the same writer reminds us, "Aristides, the earliest of the Apologists, exhorts his heathen readers, after reading his own work, to take into their hands and to read the Holy Scriptures themselves (XVI.). This appeal to the Holy Scriptures runs through all the Apologies, from the earliest to the latest, and shows that their authors were united in the belief that the regular way to become a convinced Christian was to read the Holy Scriptures. In this way Justin (*Dial.* 7) and Tatian (*Orat.* 29) and Theophilus (*Ad. Autol.* i. 14) expressly say that they themselves became Christians." And again, for a little later time: "The Church was ever most anxious that the Bible should be open and accessible even to the heathen; for she had again and again learned by experience that the Bible was her best missionary. The conversions of Hilary (*de Trinitate*, i. 5. 10) and Victorinus (Augustine, *Confess.* VIII., 2. 4) in Rome were notable examples; these men had been led to the Church by the Holy Scriptures." We cannot avoid perceiving that in the first age of Christianity the Bible was, and was understood to be, the seed of the Church.

We do not, however, half appreciate the significance of the position taken by the Bible from the first as the book of the people, until we remind ourselves of some of the difficulties it required to surmount in establishing itself in this position. These first days of the Church were not the days of the printing-press, with its rapid and cheap multiplication of books. Nor were they the days of universal education. We may well wonder where the Bibles came from to be read by the people, and where the people came from able to read the Bibles. The triumph of the Bible over these difficulties—a triumph which has been repeated until it has become a matter of course—marks the introduction of the Bible into the world as easily the greatest event that has ever occurred in the history of the diffusion of literature, and just as easily the most powerful educative force which has ever entered humanity.

We lack materials for tracing in detail the processes by which the requisite supply of Bibles was produced. We can only note with wonder the fact that the miracle was wrought. The publishing trade was highly developed and most efficient, and no doubt it knew how to take advantage of so great a demand. In

the fourth century we see the publishers "taking up" popular Christian books with the most businesslike avidity, and "pushing" them with a vigor which the most energetic modern publisher could scarcely surpass. There has even come down to us from the middle of the fourth century a "list" of a "Bible House," containing information designed to protect the purchaser from the wiles of too enterprising book-sellers. Pious persons gave themselves to the work of copying the Scriptures and this came to be the chief occupation of ascetics. Good men had Bibles made for them to present to the needy. We are told, for example, of Eusebius' friend Pamphilus, the great Christian bibliophile of his day, that he kept a store of Bibles by him which he gave to those who desired them; and that "not only to men, but also to women whom he saw to be given to reading." No doubt, especially in the earliest days of the faith, many zealous believers wrote out the Bible, or parts of it, with their own hands that they might possess copies of their own. Papyrus sheets have come down to us from the early fourth century, painfully traced out in an unpracticed hand, which may be a fragment of such a personally made Bible, though Messrs. Grenfell and Hunt think them rather a school-boy's exercise—which would give them almost as much significance.

However the Bibles were supplied, they were supplied; and to this miracle the even greater one was added of the creation of a reading public for them. It is too little to say, as Harnack says, that by the universal zeal for Bible-reading "a powerful stimulus was given to the extension of the art of reading," and so, in an age of decaying education, the Church "became the great elementary school-mistress of the Greeks and Romans." The Church not only stayed the downward progress of education and increased the number of readers, but, by its demand that the Bible should be read by all ranks and classes and sexes and ages, introduced the principle of universal education into the world and advanced far toward making it a realized fact. The service of the Bible to the Greek and Roman people—the people as such, the "submerged masses," as we say—was, therefore, hardly less than that which it rendered to the outlying barbarians, to whom it for the first time gave letters and a written tongue. It made them literate. Thus the Bible became the mother of truly popular education. Has there ever been a greater revolution wrought in the intellectual history of the race?

It is true that the conquest thus begun was not pushed steadily to its end; the ground

gained was not even retained without interruption. After awhile a great misfortune befell the Church. It lost its Bible-reading public. Happier in this than the East, the West needed at first but a single version. It made no Punic Bible, nor an Iberian or a Celtic Bible; and the reason was that, bound together in the common use of the Latin tongue, the needs of all the Western peoples were met by the Latin Bible. But hardly had it fully possessed the field than the irruption of the barbarians swept away its literate public. Then began a long period of schism, between

the Church and the people; a Latin Church and an ever increasingly non-Latin people. Little was done to close the constantly widening gulf. Rather, new theories, running directly athwart all previous Christian feeling and practice, were invented to justify it. The people could not be trusted with the Scriptures. The uncouth speech of the people was incapable of receiving and reproducing their sacred contents. The Latin language was holy, and its sounds fell with sacramental effect upon the ear. We appropriately call these somber years the Dark Ages.

(To be Continued)

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Centennial of the Long Island Bible Society

WE desire to call the attention of all our friends to the coming Centennial of the Long Island Bible Society, which will be celebrated in Hempstead, Long Island, on Tuesday, November 9th, 1915.

We would particularly urge all the members and friends of the American Bible Society living in Long Island to set aside this day for this celebration and to attend, if possible, the exercises to be held in the Presbyterian Church in Hempstead. A memorial tablet will be unveiled at three o'clock p.m.

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Notes and Comments

THE Story of the American Bible Society for 1915 will be ready early in November. More briefly than the full *Annual Report*, it paints the picture of the Society's work in 1914 and accompanies it with pictorial illustrations. One set of figures—some of them approximate, but as a whole sufficiently accurate—may be quoted as follows:

Over 32,000,000 Issues a Year

By the British and Foreign Bible Society (1914).....	10,126,000
By the American Bible Society (1914).....	6,406,323
By the National Bible Society of Scotland (1914).....	2,762,616
By 19 other Bible societies (estimated).....	1,692,782
By Scripture Gift Mission, London (1914).....	5,748,293
By other societies and commercial firms (estimate).....	6,000,000
Total.....	32,736,014

(Published in over 500 languages).

From the above table it will be seen that the issues of established Bible societies and the Scripture Gift Mission, London, aggregated last year over 26,000,000.

As commercial firms do not publish their statistics, it is only possible to estimate their issues. Their yearly output has been calculated as 10,000,000 volumes, but in the above table a low estimate of 6,000,000 copies is entered, making a grand total of over 32,000,000 copies issued during 1914. This is equivalent to the publication of more than one volume of

the Scriptures each second, day and night, of the 365 days of the year. Truly a remarkable and encouraging fact! But, "What are these among so many?" Asia's estimated population of over 930,000,000 needs thirty times this number.

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WE present the usual comparative statement of receipts for the past month, and for the past months of the current financial year.

	Sept., 1914	Sept., 1915
Gifts from Auxiliaries.....	\$874 00	\$957 83
Legacies.....	3,796 74	131 51
Church Collections.....	5,339 01	6,432 10
Gifts from Individuals.....	907 10	773 70
	\$10,916 85	\$8,295 14
Jan. 1, 1914, to Sept. 30, 1914	\$16,907 21	\$15,210 57
Gifts from Auxiliaries.....	74,603 78	45,281 78
Legacies.....	48,441 72	46,039 39
Church Collections.....	20,105 04	14,829 07
Gifts from Individuals.....		
	\$169,057 75	\$121,360 81

These figures show that the receipts for 1915 are falling further behind those of 1914, being \$39,000 less for the nine months.

When the British and Foreign Bible Society faced a deficit of \$80,000 at the beginning of 1912, it said in its Report:

"This deficit is a symbol of men's hunger

for God's Word. . . . Let us thank God and take courage to face this great and growing demand. Let us have full faith that Christians will open their hearts and hands to carry forward this most simple, most vital and most urgent Christian service."

Will not Christians in America justify a like faith about our work and funds?

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THE Rev. Robert Irwin has finished the brief furlough he has had in this country, during the larger part of which he has been busy in the Society's service. He leaves his wife and daughter Madora behind him in order that the latter may pursue her education as she could not in Siam. He spent the last six weeks of his vacation studying French that he might be able to push Bible work in French territory. It is interesting to add that his daughter studied with him. The linguistic accomplishments of missionary families are often quite astonishing.

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THE Synods of New Jersey and of New York were addressed at their regular autumn meetings by Dr. Fox on behalf of the Society. At the close of his address the Synod of New Jersey took the following action:

"The Synod of New Jersey most heartily recommends that the Centennial of the American Bible Society be definitely recognized in May, 1916, by special services in each church, Sunday school and Young People's Society within its bounds, and that an additional offering be made, if possible, to increase the world-wide activity of this organization which has accomplished so much in disseminating the Word of God."

The part of it referring to the collections was done wholly on their own motion, and not on request of the Society, which makes it all the more gratifying.

..

THE printed minutes of the United Presbyterian Synod of Ohio, meeting at Mansfield, O., have reached us. The report of a Special Committee on the American Bible Society to the Synod cordially recognizes in detail the character of the Society's operations and finishes with the following resolutions which were adopted by the Synod:

"In view of the wondrous success that has attended the efforts of the Society during the past year in spite of the financial depression and the importance attached to its continuance for the ensuing year we recommend:

"1. That we heartily commend the Society for its zeal and efficiency in service to God by prayers and continued material support.

"2. That we appoint a committee of three to co-operate with the Society in the celebration of its Centennial at New York in May, 1916.

"3. That the first Sabbath of May, 1916, be set aside for the purpose of bringing the work of the Society before our congregations and that a special offering be taken for the Society's work at that time.

"4. That our Clerk of Synod notify the Society of the action taken at this meeting."

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THE 84th Annual Report of the Trinitarian Bible Society, which includes the 7th Annual Report of the Belgian Bible Society has reached us. It shows a circulation during the year of 344,165 Bibles, Testaments and portions.

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MISS BERTHA B. MILLS, a deaconess at St. John's-in-the-Wilderness, Allakaket, Koyukuk River, Alaska, sends us the following appreciative letter of thanks for a box of Bibles sent to the mission. It seems to open a window through which we may look into this little church in the frozen north, and what we see is very charming:

"It is with grateful thanks that I acknowledge the receipt in July of the box of Bibles for this mission. The books arrived in good condition, and will be very useful, indeed, in the Sunday school. We were very pleased to see books with such good print, as it is hard to read fine print in the dim light of an Arctic winter.

"This far-away corner of the Master's vineyard is a most interesting place—made doubly so by the fact that here one comes into contact with two entirely distinct native races—the Indian and the Eskimo—the Koyukuk and the Kobuk. These two ancient enemies now live in harmony with one another and worship under the same roof. We find them both eager to learn, gentle, docile, and kindly, and feel more and more that it is a privilege to be allowed to teach them.

"Of course, it is only the children who understand and read English, but young and old delight to hear the wonderful stories from the Book of Books."

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WE have pleasure in announcing that the Ninety-ninth *Annual Report* of the Society has been issued and will be sent on application to the Secretaries for twenty-five cents, postage paid. This amount may be sent in stamps or postal money order, addressed, American Bible Society, Bible House, Astor Place, New York.

Around the World for the Centennial

XI. Through India

William Ingraham Haven

(Illustrations from photographs taken by the writer)

IT was not the easiest thing under the circumstances to get into India. We had to

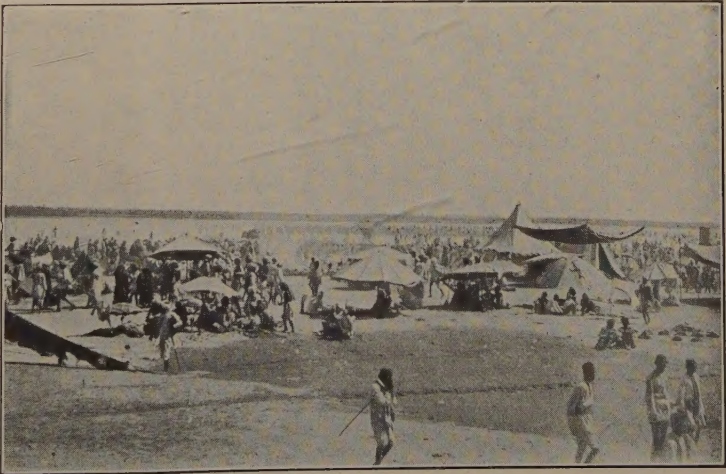
up our equipment, no mean task, but one that we were to repeat morning after morning all through India, and leaving our endless accumulation of rolls and bags and portmanteaus in the hands, or rather on the heads, of coolies, we went on board the steamer that was to take us across where a railroad, like to our Key West over-water road, is to run to India. The morning broke in all its glory as we came to the "coral strand."



THE BURNING GHATS AT BENARES

have permission from the British authorities. Our American Consul at Colombo most helpfully took the matter up with the Governor of Madras, and after two cables our permit arrived. Meantime we bought our rolls of bedding, a rubber-covered cloth with long tapes attached in which to roll our mattresses and sheets and pillow-cases and pillow and towels and mosquito netting, and a shawl strap to carry the whole outfit. We had our steamer rugs, so needed no blankets. All of this we each spread out gloriously—with some rivalry as to which had the prettiest mattress—on the seats in our several compartments soon after we left Colombo, and all through the night we slipped about on the seats, the bedding having no tendency to adhere. One of us found himself, bedding and all, on the floor before morning. The rich jungles of Ceylon were all about us, but the early morning came and with it we folded

Strange emotions stirred us. Our first missionary interests, reaching almost back to infancy, were associated with that land. Many of our saintliest heroes, whose lives had vastly enriched our own spiritually, had here won their victories. Our eyes were to see its temples, its juggernauts, its pilgrims and fakirs, the waters of the Ganges, the burning ghats, the wrapt devotees, the order and majesty of British rule, the movements toward Christianity, mass movements, whole villages coming in a day. Maybe we should see "the Snows" of the Himalayas; maybe we should see the holier sight, disciples, giving up all for Christ, baptized in the waters of the Cross.



THE FAKIRS' MELA AT BRINDABAN

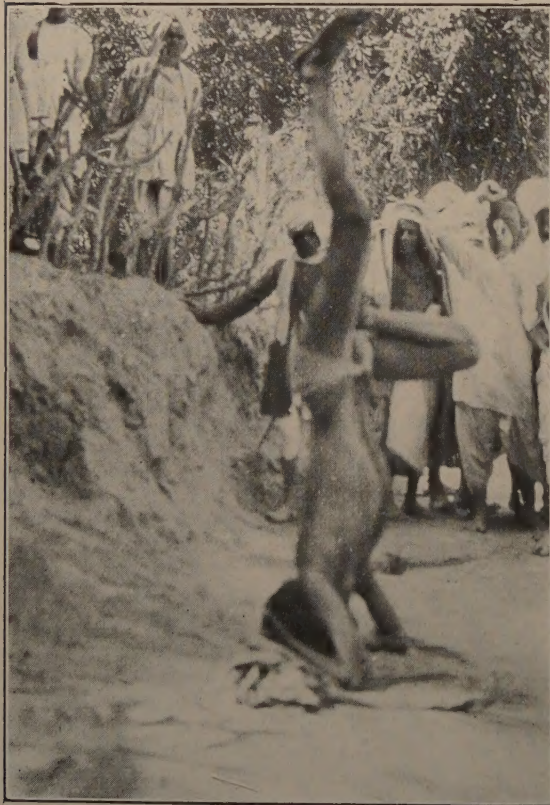
All this was given to us and more—so much more that the pages of the RECORD for a year could not contain the story. However, my title "Through India" is true. Madras, Calcutta, Benares, Lucknow, Bareilly, Naini Tal, Muttra, Brindaban, Delhi, Ghaziabad, Meerut, Agra, Baroda, Bombay, this was our course, night after night, in the trains, day after day in schools and colleges and hospitals and orphanages and churches and out-stations and printing plants and book shops and homes, the blessed homes of the missionaries, the hospitable homes of the people. It was incessant. We were the recipients of a welcome and a hospitality that was unbounded; garlands and lights and processions and addresses and receptions and feasts that would have done honor to a monarch were accorded us as servants of the great movements in America dear to so many as their homeland or the almoner of their spiritual treasures.

I had few of the cares of inspection in this swift journeying, as the American Bible So-

heart, and through the years now rounding out to the Centennial it has expended more than a quarter of a million of dollars in assisting in the translation of the Scriptures into



A MAN WHO HAS LED THOUSANDS TO CHRIST IN THE MASS MOVEMENT



A FAKIR OR HOLY MAN

ciety has no agencies established in India, the British and Foreign Bible Society caring so splendidly for the needs of this empire. Our Society has, however, had India long in its

Indian languages and dialects, in the publication of many of these Scriptures and to some extent also in the circulation of these Scriptures. It continues to make small grants to certain missions in India to help in this work. So we have our share, though not relatively a large one, in that transformation of India which is shown in so many ways, and in the fact that even the vernacular press of India to-day is full of allusions to the Holy Scriptures as to no other writings.

At Madras I saw the tomb of St. Thomas. What other apostle was better fitted to be the missionary to India? But I also saw in the study of Miss Grace Stephens, an inner room more interesting than a tomb, where she has scores and scores of idols and idolatrous pictures and emblems which have been given up to her by the women of India who have turned from these creatures of wood and stone to the living Christ. It was such a demonstration of the power of God that it seemed to me a

veritable holy place. Just after we landed, a day and a night before we reached Madras, we saw the crowds of devotees that had been to bathe where the waters of the Arabian Sea and the Indian Ocean flow together, and near by, at Madura, we saw the mighty towers of the majestic temples of Southern India, like nothing else on earth. These pilgrims, clad in rags and almost unclad, packed into the third-class carriages of our train; and to contrast that sight with this room and the sweet, modest faces of the young women in the schools, with simple but beautiful garments, was a cause for deep thanksgiving. So we had another great contrast, and this may be more worth while for these pages than the glories of the Himalayas or the Taj Mahal or reference to the work of the many missions which would have to be but reference.

At Brindaban, on the banks of the Jumna, a sacred river second only to the Ganges (if second) we came, taking carriages from Muttra, just above it on the river, to participate in a great heathen *mela*. It is a fakir *mela* and takes place only once in twelve years. Five thousand of these sacred men of India have come here from all over the empire. Some have been two or three years on their journey. Multitudes have accompanied them and have been pouring into this city until it is estimated that a million and a half visitors have come to the great feast. This is the last day of the feast and the great day. Our road is crowded with every kind of vehicle you can think of, almost, wagons like hay wagons, drawn by bullocks, full of half a dozen families; camel carts, two stories, crowded as a trolley on the way to a ball game; mule carts and riders on mules and horses, and travelers afoot, streaming off over the open land toward the great crowds at Brindaban or tramping by us in the dust so thick it rises all about us like smoke. Who are these? Why, there for a certainty are men measuring themselves full length on their faces in this dust and rising and placing their feet where their foreheads marked the dust and prostrating themselves again, going thus the whole distance to Brindaban on their faces.

We have entered the streets of the city and left our carriage; it could not get through. What is this ahead, a naked man, almost naked, hanging by his foot from an overreaching limb of a tree—his knotted

hair streams down almost to the road, and here is his mate on his head. They are motionless and the crowds pass by indifferently. We come out onto a great river bed, like a beach at low tide, stretching away indefinitely and crowded by tens and hundreds of thousands of people wandering about, bathing in the water, grouped about this holy man and that, filthy naked figures with only a loin cloth, or string and dirt as apparel, hair a mass of dirt, dung burning about them and piles of dung ready for more burning, the sun coming down in fury. Here one is blowing a conch shell to attract a crowd and then performing some strange acrobatic feat. Others are lost to the world in supposed holy meditation, indifferent to the fires about them.

Oh how sick at heart it makes one! Back again we go into the crowded streets of the city. The temple sacred to Krishna and his exploits with the milkmaids is a mass of worshipers, the roofs of the houses are lined with women waiting to look down on the fakir procession. The elephants and the sword-juggling foot runners prepare the way, all moving to the strange music of the East.

Is Christianity the flower or crown of heathenism—God forbid! And this is not the depths of heathenism. This is out in the sun—the depths are not for these pages!

Not far away is Ghaziabad. All are met here for a Christian *mela*. From fifty villages they have come. They are clothed and in their right mind. Such a wholesome, modest throng, seated upon the ground in a great enclosure that has about it the rooms and halls of worship of a Mission station. There are too many for any church. They sing the sweet songs of redemption and eleven come



A CHRISTIAN MELA AT GHAZIABAD

forward for baptism. Before that rite, as they kneel, a lock of hair is cut, a symbolic cutting, and they take their charms from their necks and then the questions are asked, and a new question is asked which we do not put in the homeland: "Will you be willing to suffer persecution?" And the answer is a sure affirmative. The tears well up as one hears these words and this scene of holy baptism is like no other my eyes have ever seen.

We had not left India before we heard that

some of these eleven had already suffered persecution in the villages to which they returned. But they stand true. And all over India they stand true and the kingdom of God is coming.

We said Good-bye. Next time we want to go to the Far East by way of India—entering at Bombay, that most beautiful city, whose hills and towers were bathed in light as we sailed away for Aden and Suez and home.

...

Reports and Letters from France and Belgium

THE Rev. Dr. Bertrand, Secretary of the Bible Society of France, has forwarded to us a large number of the reports of the distribution of 40,000—to be exact, 40,003—copies of the New Testament among the soldiers in France and Belgium. These reports come partly from the soldiers themselves and partly from the chaplains of the French armies and of their correspondents. The uniform tenor of them all is gratitude and happiness, often great happiness, in receiving and using the books. We can only make room for a few of them.

It is not always possible to furnish New Testaments, but the price is averaged so that there are both Testaments and Gospels used, and in many cases—perhaps a majority—the New Testament has reached the soldiers.

They are accompanied by statistical reports accounting for the distribution of the whole number, 40,003, comprising both New Testaments and Gospels, or the Four Gospels; and in some cases Psalms and the Acts of the Apostles were also used. This was before the precise terms of the distribution were understood in France, the World's Sunday School Association desiring Gospels or New Testaments used. Doubtless they will not feel the spirit of the arrangement violated by the circulation of a few of the other books.

The picture which accompanies the article gives us a little glimpse of France, from a postal card written by Pastor A. Zalaguier, to whom a consignment of books has been sent.

"The 7th of May I was glad enough to make, with an English field-ambulance soldier, a missionary journey to L—— among the fighting men. We distributed at least 200 copies of the Gospels and the stock was rapidly exhausted. We came back at nine in the evening and went to soldiers who asked us for 'some little books.' I remembered some missionary journeys in Liège and in the neighborhood which had not had always so much success as this one. . . ."

A Roman Catholic who goes assiduously to the services of Mr. Wheatcroft, chaplain and litter-bearer near "Verdun," writes us:

"Thousand thanks for the Gospels. I take them with me in the 'tranchée,' and there I read them to my companions. Many didn't know them, and even if some are unbelievers, they listen with respect."

Later on the same writer says: "If you can send me the Book of Psalms I would read them to my companions during the nights of watch, which are so long."

Isn't it beautiful and touching, these poor men watching in the "tranchée," listening by the light of some small pocket lamp to the one—very ignorant himself, but quite sincere—who reads them the eternal words of life?

Another—a widower without any news of his children for eleven months—says: "The Book of Psalms is quite welcome. Every day during my moments of liberty I read these pages which give me courage and hope. I gain the patience which is so necessary to me during the long and trying hours of waiting. Oh, yes, I read and read again these beautiful words which give me strength. I communicate them to others, and I see sheep coming back to the Good Shepherd."

Another—a very fervent Roman Catholic—thanks us: "I would read on my knees the Holy Book you send me. It is so captivating. I didn't know the Gospels. Will you send me the Psalms?"

And I sent him the Psalms, with my name written under his name. He reads the book with avidity. Some days later he was struck in the eyes by the blazes of his cannon; and blind (for some days only) and in hospital in a town. He knew I had a good friend, a lady; he asked only a friend to bring his Book of Psalms to this lady. At the sight of the poor little book, dirty, black of powder, worn out, my friend understood and came to his bedside. And she could find the wife of this young man. (He had never had any

news of his wife from the beginning of the war.)

The Rev. Dr. Arbousset, chaplain in Limoges, writes: "I thank you for your beautiful sending. For eleven months we have had many opportunities of distributing the copies of our holy books in the hospitals. A Roman Catholic attendant on sick and wounded, a young man very pious, received with gratitude a New Testament. He lent his book to the wounded man he was nursing, and he said that this book comforted him and was very good for his companions.

"On the front many of my friends read the

Here follow extracts from letters written by Belgian soldiers:

"If it could be possible for you to send me a New Testament I would be very glad, as mine is not in a good state. 'He made the campaign.' I didn't meet many Protestants, but my belief in our Father, in justice and in love, is always quite vivacious. You would give me a great pleasure if you could send me a New Testament. Your books did me much good; since the war I haven't had any. I asked God to give me the joy to find one day his Word, and I see he heard my prayer."

"Your comforting letter arrived just in a good time. My regiment was going to the battle to increase the French army which had given up at Steenstraete under the use, by the Germans, of 'gaz asphyxiants.' I was in a field when I received your sending, and I read and meditated the beautiful words of this Book, and, in spite of the dangerous mission I had, I went away confident to the battle. The fight was hard. French and Belgians had great loss, and I came back six days afterward, feeling always on me the merciful hand of God. . . ."

"Thank you for your little parcel. Now I will have something to read in the 'tranchées.' I have again a Bible, as I had lost mine at the battle of Epeghem. My suffering is great, as, since I left my church and the Christian Union, of which I was the treasurer, I have not been fortunate enough to meet together with some brothers in a church to invoke our Saviour. How much we must fight with all the temptations, and they are numerous at the present time. And when you are alone once more you must cling to our Saviour's cross and ask for his help.

"As you say, very few of our companions understand our preoccupations and our longings as well as our hopes. Many of them laugh and make fun of us when we are praying or reading the Bible. If we could write home and to the friends of our churches, we would have some words of encouragement, like the ones you gave me in your letter, and we would not feel so much alone."

"If God wants to try us through the war, it is for our good and in order to make us think more of him. Many men are coming back to good feelings; many families who lived in ill-will one with another are forgiving now; and for me, the war brings me nearer to the Heavenly Father. He has our life in his hands.



SOMEWHERE IN FRANCE

New Testament we gave them. One of them wrote to a friend left here: 'It is ten o'clock; I think you are making yourself ready to go to the Sunday service. You can think of me, as at this time, every Sunday, I have a service for myself. I have the book of prayers and the New Testaments. When my little service is finished I am quite another person. It gives me strength, as I feel that, although I am far away from all, I am not alone, and God is watching over me. Believe me, etc. . . ."

"I distributed also German New Testaments to wounded German soldiers I visited, giving French New Testaments to those who know our language."

Colportage Work on a Two-thousand Mile Tour

COLPORTEURS have their troubles, but few have motor troubles—not having motors. Mr. C. W. Bowie is one of our faithful colporteurs and is able to maintain his own auto in his journeyings, as the account of the experiences of Mr. and Mrs. Bowie, sent by Mr. Mell, will show. We are thankful that they escaped death or injury in so remarkable an accident.

Mr. and Mrs. Bowie traveled in their automobile on a colportage tour from Portland to San Francisco, where they attended the World's Bible Congress. From San Francisco they journeyed north through California, Eastern Oregon and Washington to Butte, Mont. Thus they spent the past summer on the road selling and distributing hundreds of Scriptures along the great highways, in the towns, visiting in many places from house to house, holding in some places street meetings, visiting farm ranches, crossing the mountains, and meeting with many experiences. Here is a sample of their report from Redding, Cal., to Lakeview, Ore.:

"We visited Vella Vista Junction, Ingot, Round Mountain, Montgomery Creek, Burney, Fall River Mills, McArthur, Pittville, Bieber, Adin, Canby, making five hundred calls and selling and distributing 141 Bibles and portions of Scripture. Have taken in the houses on the road, holding street meeting in Alturas. Were everywhere kindly received. Our difficulties were mostly with bad roads; had two blow-outs. God has directed our ways."

Near Death

On their way to San Francisco Mr. Bowie wrote: "We are enjoying the trip finely. The auto is great. No more horses for me unless over the mud. I had a little experience with the mud. Our auto got stuck and we got a man and his team to pull us out. So he hitched a rope to the front axle and I put on the gas and out we came, but did not stop. The horse got scared and ran away, knocking the team driver down under the auto, which ran over him, and then the team ran away with me in the auto. It ran down an alley, over a wood pile, striking a two-horse wagon with the front of the auto, dragging it along a way and

then breaking loose; from that they ran down the street, still hitched to the auto. Well, by that time I had come to my senses and asked Jesus to help me and he heard me and answered my cry. The team then ran over two high crossings and the auto bounded up in the air, but it came down right side up with care.



MR. AND MRS. BOWIE AND THEIR CAR

Then the team ran into a bank by the side of the road and stopped.

"Well, everyone was astonished and thought it was very lucky that no one was killed and the auto not ruined, but I knew God heard my cry and delivered me out of all my troubles. It only cost \$15 to get the auto fixed up and pay two weeks' hospital bill for the driver over whom the auto ran."

This is the same auto seen in the picture, which was taken just as Mr. and Mrs. Bowie were leaving San Francisco for their northern tour.

BIBLE SOCIETY RECORD

EDITORS, *The Secretaries*

New York, November, 1915

AMERICAN BIBLE SOCIETY

ASPECIAL meeting of the Board of Managers of the American Bible Society was held at the Bible House, Astor Place, New York, at 3.30 p.m., Thursday, Sep-

September 23, 1915, President James Wood in the chair.

Devotional exercises were conducted by Mr. Mornay Williams, who read the one hundred and twenty-ninth Psalm, and offered prayer.

The President made a full and complete statement regarding the erection of the proposed Bible House in the Canal Zone, and explained the circumstances which made it expedient to call a special meeting of the Board to consider the matter.

Mr. Hayter, the Society's Agent for Central America, Panama and the Canal Zone, gave further information concerning the recent action of the Canal Zone authorities regarding the erection of a Bible House on the newly-assigned site, at an expense of \$50,000 instead of \$30,000.

After careful deliberation, a committee was appointed for consideration of this matter, to report at the regular October meeting of the Board.

The meeting adjourned.

The sixth stated meeting of the Board of Managers of the American Bible Society in its one hundredth year was held at the Bible House, Astor Place, New York, at 3.30 p.m., Thursday, October 7, 1915, President James Wood in the chair.

Devotional exercises were conducted by Bishop Luther B. Wilson, who read the thirty-fifth chapter of Isaiah, after which he offered prayer.

The minutes of the special meeting Sept. 23, 1915, and of the fifth stated meeting of the Board of Managers were read and approved.

The Board unanimously approved the recommendation of the Publication Committee regarding the joint donations of Mr. William B. Wait and Miss Hannah A. Babcock, of a press and embossed plates for printing the Bible in New York Point on both sides of the sheets, and the following resolution was adopted.

Resolved, That a vote of special and hearty thanks be tendered to Mr. William B. Wait, for the donation of one of his recently-invented presses for the two-side method of printing books for the blind, at an approximate cost of \$1,500, and also for the free use of his new process of binding embossed books; and to Miss Hannah A. Babcock, for her gift of embossed brass plates of the entire Bible in New York Point, at a cost of over \$1,000; and that Mr. Wait and Miss Babcock, respectively, be assured of the Board's high appreciation of these valuable donations made in the interests of the blind.

The Committee on Foreign Agencies re-

ported that the Society had received from Miss Bell, for many years in mission work in South America, and a friend of Mr. Penzotti and his family, the translation into English of Mr. Penzotti's autobiography, which was written in Spanish. The Secretaries were authorized to express grateful thanks to Miss Bell for this generous work which she had done not only in grateful remembrance of her fellowship with Mr. Penzotti, but in appreciation of the work for the American Bible Society, in which she had been engaged.

The Committee reported receipt of letters from the Society's Agents of the La Plata and Brazil Agencies, together with letters from Mr. William H. Spencer, one of the members of the Board, at present in South America, regarding the importance of developing the work of the Society in South America.

The Board was informed that the plan for a special arrangement at Seattle, Wash., made at the suggestion of the Rev. Mark A. Matthews, had been successfully inaugurated and that the Rev. E. R. Pritchard had been appointed as the Society's sub-Agent for Washington, under the direction of the Rev. A. Wesley Mell, the Society's Secretary of the Pacific Agency.

The Committee also reported the receipt of a letter from the Rev. Mr. Beck, the Society's Agent in Korea, calling special attention to the evangelistic campaign which is being forwarded in that country, and with which he is so prominently connected. Letters from the Rev. Dr. Bowen, the Society's Agent at Constantinople, had been received relative to the Society's work and workers.

Upon the recommendation of the Committee of General Reference, the Board approved the issue of a special appeal to churches and individuals for \$150,000 to meet the present urgent needs of the Society.

President Wood made formal announcement of the death of Mr. Charles Unangst, and appointed a committee to present a suitable minute regarding Mr. Unangst's life and work, at a later meeting of the Board.

The committee appointed by the Board at its special meeting, September 23, 1915, to report on the question of the Bible House in the Canal Zone, recommended that the Board reaffirm its purpose to erect such a building, but that in view of the financial condition of the Society, the authorities at Panama be informed that the Society cannot proceed with the building until the necessary funds for its erection have been secured. This recommendation was approved and the Executive Officers were authorized to take such measures as in their judgment may be necessary for raising the

amount of money needed, by voluntary contributions.

The Board was informed that the American Bible Society was entitled to eight (8) representatives at the Latin-American Conference to be held at Panama, February, 1916.

President Wood, Secretaries Haven and Fox, Mr. W. H. Spencer and the Rev. Gerard A. Bailly were appointed in addition to the Revs. H. C. Tucker, F. G. Penzotti and J. Hayter.

The Secretaries reported the following consignments to the Society's Foreign Agencies during September, 1915:

The Secretaries reported the following consignments from the Society's Foreign Agencies during September, 1915:

To Central America, 50 volumes, valued at \$81.29; to La Plata, 3,517 volumes, valued at \$1,051.74; to Mexico, 300 volumes, valued at \$137.82. Total, 3,867 volumes, valued at \$1,270.85.

The issues from the Bible House during the month of August were 195,278 volumes.

The meeting adjourned.

HOW TO SEND MONEY BY MAIL

Your money may be lost if you enclose in an ordinary letter silver coin, bills, or postage stamps.

THE SAFE WAY IS ONE OF THESE FOUR:

1. Register the letter in which you send bills or

postage stamps. Any postmaster will register a letter for ten cents.

2. Send the money by Bank check or draft.

3. Send it by an Express Company's money order.

4. Send it by a Post-office money order.

Whichever way is chosen, address the letter and make the check, draft, or order, payable to William Foulke, Treasurer, Bible House, Astor Place, New York.

FORM OF A BEQUEST TO THE SOCIETY

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of _____, to be applied to the charitable uses and purposes of said Society.

Deceased Life Director

Rev. A. J. Lyman, Brooklyn, N. Y.

Deceased Life Members

Lewis A. Hyde, Norwich, Conn.
John C. Evans, Le Sueur, Minn.
Rev. Sylvester Hine, Hartford, Conn.
T. S. Talmage, Pomona, Cal.
Helen L. Pott, Garden City, N. Y.
Lewis W. Mills, Wheaton, Ill.
Franklin Carpenter, Gansevoort, N. Y.
Clarence H. Guild, Rupert, Vt.
Mrs. Mary Pollock, Good Hope, Ill.
F. A. Lakin, Sandwich, Ill.

RECEIPTS IN SEPTEMBER, 1915

LEGACIES

Campbell, Caroline S., late of York, Pa.	\$81 51
Schweitzer, J. C., late of Malta, Ill.	50 00
	<hr/> \$131 51

LEGACIES AND GIFTS AS PERMANENT TRUSTS

Selinger, Michael, Gift	\$500 00
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GIFTS FROM INDIVIDUALS AND OTHER SOURCES

"A Friend," North Platte, Neb.	\$5 00
"A Friend," North Platte, Neb.	5 00
"A Friend," Tamora, Neb.	5 00
Alter, George C., Pittsburg, Pa.	5 00
Arey, Mrs. William P., Wilkesbarre, Pa.	25
Atkinson, Joseph, Palaskala, O.	5 00
Berry, Mrs., Dorranceton, Pa.	25
Bertels, W. B., Wilkesbarre, Pa.	1 00
Betzer, Mrs. Lizzie, Havana, O.	3 00
Blanchard, Miss Grace, Dorranceton, Pa.	2 00
Bower, Mrs., Wilkesbarre, Pa.	30
Bowerman, Mrs. Anna M., Honeoye Falls, N. Y.	5 00
Brodhead, R. P., Kingston, Pa.	5 00
Brodhead, Mrs. R. P., Kingston, Pa.	5 00
Brooks, Miss Jane F., Pittsburg, Pa.	5 00
Brown, Thomas S., Pittsburg, Pa.	5 00
Camp, The Misses, Hartford, Conn.	5 00
Capwell, Dr. D. A., Scranton, Pa.	25 00
	1 00

Caughey, William C., Bellevue, Pa.	\$10 00
Chase, Rev. J. B., Russell, Ia.	3 00
Christensen, E. K., Tamora, Neb.	7 75
Contributions through Korea Agency	2 50
Contributions through La Plata Agency	230 43
Crawford, Mrs. J. L., Scranton, Pa.	25 00
Crocker, Mrs. W., Wilkesbarre, Pa.	1 00
Daney, W. L., Kingston, Pa.	1 00
Dean, Prof. W. L., Kingston, Pa.	1 00
Deemer, Miss A. V., Dorranceton, Pa.	25
Denker, Geo., Brooklyn, N. Y.	10 00
Dickover, George, Wilkesbarre, Pa.	5 00
Dobson, W., Wilkesbarre, Pa.	50
Ebsen, Henry L., Darby, Pa.	1 00
Eley, Miss Anna, Dorranceton, Pa.	1 00
Eyer, Mrs. S., Dorranceton, Pa.	50
Farnham, John D., Wilkesbarre, Pa.	2 00
Hicks, B. B., Scranton, Pa.	1 00
Hughes, Mrs. Alice W., Richmond, Ky.	50 00
Isaacs, Mrs. Jessie M., Lake George, N. Y.	20 00
Jaeger, Gustavus, Elmora, O.	3 00
Jones, Mrs., Dorranceton, Pa.	25
Laing, John C., Albany, N. Y.	5 00
Lamont, Rev. Thomas, Englewood, N. J.	5 00
Lanse, Mrs. O. M., Kingston, Pa.	50
Latta, Thomas L., Philadelphia, Pa.	5 00
Latimer, R. S., Pittsburg, Pa.	2 00
Losee, Mrs. Mary E., Upper Red Hook, N. Y.	5 00
Loveland, Miss Elizabeth, Kingston, Pa.	5 00
Martin, Mrs. J. E., Arlington, Ga.	1 00

Marvin, Dwight E., Summit, N. J.	\$30 00
Matlack, Miss Louise, Wilkesbarre, Pa.	1 00
May, Captain W. A., Scranton, Pa.	25 00
McSwan, F., Chicago, Ill.	5 00
Miles, Mrs. J. W., Dorranceton, Pa.	2 00
Miller, Mrs. Maurice, Wilkesbarre, Pa.	25
Moon, Mrs. C. B., Dorranceton, Pa.	1 00
Moore, Mrs. Guy, Kingston, Pa.	2 00
Moore, Victor, Wilkesbarre, Pa.	30
Nicholson, George, Wilkesbarre, Pa.	5 00
Paston, Mrs., Kansas, Ill.	9 38
Peck, William H., Scranton, Pa.	25 00
Perpetual Preachers' Miss. Band, Bible School Park, N. Y. (for support of Colporteur Hoyo-ni in China)	25 00
Pfahl, William H., Pittsburg, Pa.	10 00
Pratt, J. C., Plainville, Conn.	1 00
Rice, Philip S., Wilkesbarre, Pa.	1 00
Richmond, William H., Scranton, Pa.	25 00
Ricketts, Mrs. A., Wilkesbarre, Pa.	50
Riley, Miss, Dorranceton, Pa.	25
Roat, Mrs. G. M., Kingston, Pa.	1 00
Robbins, Mrs., Wilkesbarre, Pa.	25
Safford, N., Kingston, Pa.	1 00
Saunders, Mrs., Dorranceton, Pa.	50
Scaife, C. C., Pittsburg, Pa.	5 00
Searfoss, Mrs., Dorranceton, Pa.	25
Stuart, James L., Pittsburg, Pa.	10 00
Small Sums	1 03
Swann, Rev. P. A., Longville, La.	1 50
Tenney, Mrs. Sarah F., Roselle, N. J.	25 00
"Through Colporteur," Cal.	2 50

Tremayne, Charles, Ashley, Pa	\$1 00
Trescott, Rush, Wilkesbarre, Pa.	1 00
Tutten, In memory of Mr. and Mrs. A. P., by Miss Isabella Tutten, East Downingtown, Pa.	10 00
Vauskoj, Mrs M. A., Kingston, Pa.	2 00
Wade, Mrs. B. H., Tillman, Miss.	1 00
Wallace, Mrs. Augusta H., Pittsburg, Pa.	2 00
Waterall, Mrs. Wm., Wynne-wood, Pa.	5 00
Watson, Dr. Walter, Mt. Vernon, Ill.	25 00
Weisley, Rev. Albert J., Scranton, Pa.	5 00
Wells, Florence A., Lewiston, Me.	3 00
Welsh, Mrs. G. L., Kingston, Pa.	25
Wilcox, Harry H., Pittsburg, Pa.	10 00
Wright, Mrs. T. A., Wilkesbarre, Pa.	2 00
Wroth, Mrs. Dr., Kingston, Pa.	25
Wunderle, Blanche, M.D., Edge Hill, Pa.	2 00
	*\$773 70

*Of which \$513.70 is donations received through Agencies.

CHURCH COLLECTIONS

ALABAMA

Alabama Conf., Meth. Ep. Ch.	
South.....	\$17 00
Avondale, Pres. Ch.....	4 81
Brewton, Meth. Ep. Ch.....	2 00
Deatsville, Pine Flat Pres. Ch.....	2 00
Geneva, Woman's Miss. Soc. Pres. Ch.....	05
Palmyra, Pres. Ch.....	2 50
Uniontown, Miss. Soc. Pres. Ch.....	1 00
Valley Head, Pres. Ch.....	5 40

ARKANSAS

Dolyville, Pres. Ch.....	1 79
Fayetteville, First Pres. Ch.....	3 40
Fordeyce, Pres. Ch.....	8 55
Hope, Pres. Ch.....	2 00
Little Rock, Pres. Ch.....	1 00
Malvern, First Pres. Ch.....	1 00
Stamps, Meth. Ep. Ch.....	1 00
Star City, Pres. Ch.....	2 00
Texarkana, First Pres. Ch. S. S.	5 33
First Pres. Ch.....	2 12
Woman's Miss. Band, Greenville Bapt. Ch.....	1 00

CALIFORNIA

California Conf., A. Meth. Ep. Ch.....	5 75
Fresno, Meth. Ep. Ch.....	1 00
Los Angeles, John Wesley Meth. Ep. Ch.....	5 00
Mendocino, Pres. Ch.....	2 00
San Francisco, Hamilton Meth. Ep. Ch.....	2 00
San Jose, 20th St. Meth. Ep. Ch.....	3 20

COLORADO

Colorado Conf., A. Meth. Ep. Ch.....	9 75
Pagosa Springs, Meth. Ep. Ch.....	5 00

CONNECTICUT

Middlebury, Meth. Ep. Ch.....	1 00
Watertown, Meth. Ep. Ch.....	2 00

FLORIDA

Deland, First Pres. Ch.....	28 00
Laurel Hill, Pres. Ch.....	4 50
Milton, Woman's Miss. Soc.....	2 00

GEORGIA

Adairsville, Meth. Ep. Ch.....	1 00
Atlanta, Central Pres. Ch. S. S.	12 13
Central Pres. Ch.....	3 74
District Conf., Meth. Ep. Ch.....	6 00
Inman Park Pres. Ch.....	2 60
Pryor St. Pres. Ch.....	2 20
North Ave. Pres. Ch.....	2 86
Buford, Pres. Ch.....	1 00
Carrollton, Pres. Ch.....	4 00
Commerce, Hebron Pres. Ch.....	1 10
Decatur, Pres. Ch.....	1 03

Elmwood, Pres. Ch.....	\$2 00
Gainesville District Conf., Meth. Ep. Ch.....	13 50
Greenville, Pres. Ch.....	1 00
Griffin District Conf., Meth. Ep. Ch.....	10 00
Homer, Pres. Ch.....	2 15
Keller, Bryan Neck Pres. Ch.....	7 50
Lavonia, Pres. Ch.....	2 75
Lithonia, Ladies' Aid Soc. Pres. Ch.....	2 00
Maysville, Pres. Ch.....	2 85
Royston, Pres. Ch.....	1 00
Walnut Grove, Pres. Ch.....	75

IDAHO

Idaho Conf., Meth. Ep. Ch.....	83 00
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ILLINOIS

Albany, Meth. Ep. Ch.....	2 00
Eureka, Pres. Ch.....	1 00
Illinois Conf., Meth. Ep. Ch.....	868 00
Illinois Conf., Meth. Ep. Ch. South.....	39 60
Rockford, First Pres. Ch.....	12 00
Wheaton College, Pres. Ch.....	15 83

INDIANA

Fort Wayne, West Jefferson St. Ch. of Christ.....	1 20
Mill Grove, Meth. Ep. Ch.....	4 00
Richmond, Meth. Ep. Ch.....	3 00

IOWA

Burlington, First Pres. Ch.....	12 50
Council Bluff, First Pres. Ch.....	5 00
Hull, Christian Ref'd Ch.....	5 00
Iowa Conf., Meth. Ep. Ch.....	418 00
Maurice, First Ref'd Ch.....	22 35
Redfield, Meth. Ep. Ch.....	7 00
Upper Iowa Conf., Meth. Ep. Ch.....	636 00

KENTUCKY

Anchorage, Mt. Horeb Ladies' Aid Soc.....	3 00
Chaplin, Meth. Ep. Ch.....	1 00
Covington, Madison Ave. Pres. Ch.....	3 28
Georgetown, Beards Pres. Ch.....	3 00
Bethesda Pres. Ch.....	3 00
Providence Pres. Ch.....	4 00
Harrods Creek, Pres. Ch.....	5 36
Kentucky Conf., Meth. Ep. Ch.....	59 00
Kentucky Conf., Meth. Ep. Ch. South.....	261 17

Louisville, Crescent Hill Pres. Ch.....	1 32
Louisville, Jas. Lee's Mem'l Pres. Ch.....	1 46
Pembroke, Lester Mem'l Pres. Ch.....	7 89
Pewee Valley, Pres. Ch.....	55
South Frankfort, Pres. Ch.....	5 00
Springdale, Pres. Ch.....	4 50

LOUISIANA

Amite, Pres. Ch.....	3 00
Arcola, Pres. Ch.....	2 00
Belcher, Pres. Ch.....	1 03
Frierson, Mem'l Pres. Ch.....	2 00
Garyville, Pres. Ch.....	5 42
Minden, Miss. Soc. Pres. Ch.....	1 80

MAINE

Kittery and South Eliot, Second Meth. Ep. Ch.....	5 00
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MASSACHUSETTS

Hinsdale, First Cong. Ch.....	5 19
West Somerville, Park Ave. Meth. Ep. Ch.....	15 00
Whitinsville, Meth. Ep. Ch.....	2 00

MICHIGAN

Flint, Court St. Meth. Ep. Ch.....	32 00
Grand Rapids, Cornstock Christian Ref'd Ch.....	7 00
Marine City, Central German Meth. Ep. Ch.....	3 00
Northern Swedish Conf., Meth. Ep. Ch.....	39 00

MINNESOTA

Rushmore, Ostfriesland and Bethel German Pres. Chs.....	2 00
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MISSISSIPPI

Ariel, Bethany Pres. Ch.....	29
Brookhaven, First Pres. Ch.....	1 00
Centerville, Pres. Ch. (U. S.).....	3 50
Long Beach, Pres. Ch.....	2 60

Montrose, Pres. Ch.....	\$1 50
Nettleton, Providence Pres. Ch.....	2 00
New Augusta, Pres. Ch.....	3 25
Newton, Pres. Ch.....	5 00
Oxford College, Pres. Ch.....	3 80
Hopewell Pres. Ch.....	2 00
Pine Ridge, Pres. Ch.....	10
Roberts, Pres. Ch.....	1 37
Weir, Pres. Ch.....	1 80

MISSOURI

Alexandria, Pres. Ch.....	3 25
Cape Girardeau, First Pres. Ch.....	1 00
Dardenne, Pres. Ch.....	7 00
La Belle, Pres. Ch.....	3 00
Ladonia, Pres. Ch.....	2 71
Lamar, First Pres. Ch.....	4 92
Marshall, First Pres. Ch.....	50 00
Marston, Pres. Ch.....	65
Point Pleasant, Pres. Ch.....	1 25
Tuscumbia, Pres. Ch.....	5 00
Walker, Pres. Ch.....	1 00
Webster Groves, Pres. Ch.....	4 00

MONTANA

Missoula, Meth. Ep. Ch.....	20 00
North Montana Conf., Meth. Ep. Ch.....	64 00

NEBRASKA

Western Swedish Conf., Meth. Ep. Ch.....	62 00
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NEW JERSEY

Boonton, Parsippany Meth. Ep. Ch.....	2 00
Franklin Park, Church at.....	18 48
Freehold, First Ref'd Ch.....	12 87
Hastings, German Pres. Ch.....	2 00
Perth Amboy, First Pres. Ch.....	12 68
Toms River, Pres. Ch.....	4 00
Vineland, First Pres. Ch.....	3 00

NEW YORK

Andover, Meth. Ep. Ch.....	61
Barnes Corners, Meth. Ep. Ch.....	2 00
Corning, First Meth. Ep. Ch.....	18 00
Dundee and Starkey, Meth. Ep. Chs.....	14 00
Lake George, Caldwell Pres. Ch.....	2 00
Morrisville, Meth. Ep. Ch.....	2 00
Sandusky, Meth. Ep. Ch.....	2 00
Troy, Trinity Meth. Ep. Ch.....	18 00

NORTH CAROLINA

Black River, Pres. Chs.....	2 60
Burgaw, Hopewell Pres. Ch.....	2 25
Mt. William Pres. Ch.....	1 40
Concord, White Hall Pres. Ch.....	5 00
Grassy Creek, Pres. Ch.....	81
Hemp, Elise Pres. Ch.....	1 70
Henderson, Pres. Ch.....	2 50
Lamberton, Pres. Ch.....	14
Lillington, Pres. Ch.....	5 00
Lumberton, Woman's Miss. Soc. Manchester, Pres. Ch. of the Covenant.....	1 50

Manson, Young Mem'l Ch.....	1 25
Maxton, Pres. Ch.....	8 49
Milton, Pres. Ch.....	6 50
New Hope, Pres. Ch.....	1 25
Oxford, Woman's Miss. Soc. Pres. Ch.....	50
Pembroke, Pres. Ch.....	1 56
Pittsboro, Woman's Miss. Soc.....	70
Racford, Pres. Ch.....	9 22
Sauford, Salem Pres. Ch.....	2 75
Pocket Pres. Ch.....	2 30
Smyrna, Pres. Ch.....	4 50
Vass, Cypress Pres. Ch.....	2 80
Wadeville, Pres. Ch.....	1 00
Winston-Salem, West End Meth. Ep. Ch.....	6 29

OHIO

Beverly, Pres. Ch.....	2 00
Cincinnati, Oakley Meth. Ep. Ch.....	1 00
Pearl St. Meth. Ep. Ch.....	2 00
Riverside Meth. Ep. Ch.....	4 00
Wesley Meth. Ep. Ch.....	5 00
Kinsman, Cong. and Pres. Ch.....	1 10
Ohio Conf., Meth. Ep. Ch.....	956 00
Pemberville, Pres. Ch.....	5 00
Springboro, Meth. Ep. Ch.....	3 00
Tallmage, Meth. Ep. Ch.....	2 00
Wellsville, Yellow Creek Pres. Ch.....	9 00
Westwood, Meth. Ep. Ch.....	81 00

OKLAHOMA

Bromide, Sandy Creek Pres. Ch.	\$0 50
" Good Spring Pres. Ch.	75
Madill, Pres. Ch.	3 15

OREGON

Brownsville, Meth. Ep. Ch.	4 00
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PENNSYLVANIA

Amity, Lower Ten Mile Pres. Ch.	2 00
Central German Conf., Meth. Ep. Ch.	231 91
Mainesburg, Meth. Ep. Ch.	6 00
Mt. Joy, Pres. Ch.	2 35
Nescopeck, First Meth. Ep. Ch.	1 50
Northumberland, Meth. Ep. Ch.	7 00
Pittsburg, East Bellevue Meth. Ep. Ch.	3 00
Scottdale, First Meth. Ep. Ch.	2 95
Seewickley, Pres. Ch.	100 00
South Bethlehem, First Pres. Ch.	5 00
Swissvale, Pres. Ch.	12 50
Wilkesburg, First Pres. Ch.	20 00
Wyalusing, First Pres. Ch.	5 00

SOUTH CAROLINA

Anderson, First Pres. Ch.	4 43
Clinton, Rockbridge Pres. Ch.	1 85
Columbia, Arsenal Hill Pres. Ch.	2 36
" First Pres. Ch.	1 61
Ira, Good Hope Pres. Ch.	2 98
Kingstree, Williamsburg Pres. Ch.	1 00
Lyndhurst, Boiling Springs Pres. Ch.	2 00
McBee, Pres. Ch.	2 00
Moore, Ladies' Miss. Soc. Nazareth Pres. Ch.	1 00
Mt. Tabor, Pres. Ch.	1 27
Pelzer, Pres. Ch.	3 00
Richland, Pres. Ch. S. S.	1 84
Rock Hill, First Pres. Ch.	93
Roebuck, Becca Pres. Ch.	1 85
Sandy Springs, Mt. Zion Pres. Ch.	1 25
Wedgetfield, Pres. Ch.	6 09
Westminster, Retreat Pres. Ch.	2 63

SOUTH DAKOTA

Harrison, First Ref'd Ch.	2 75
North West German Conf., Meth. Ep. Ch.	138 00

TENNESSEE

Belfast, Union Pres. Ch.	6 25
Bluff City, Pleasant Grove Pres. Ch.	1 65
Bristol, First Pres. Ch.	3 50
Chucky, Rheatown Pres. Ch.	1 90
Columbia, First Pres. Ch.	43
Covington, Associate Ref'd Pres. Ch.	2 00
Decherd, Pres. Ch. South.	3 27
Denmark, Pres. Ch.	1 00
Elk Valley, Associate Ref'd Pres. Ch.	2 35
Knoxville, First Pres. Ch.	5 44
" Lebanon Pres. Ch.	2 00
Lookout Mountain, Pres. Ch.	1 00
Readyville, Cripple Creek Pres. Ch.	5 20
Smyrna, Ladies' Aid and Miss. Soc. Pres. Ch.	44
Stanton, Pres. Ch.	2 75
Stones River, Pres. Ch.	4 75
Woodbury, Pres. Ch.	17 34

TEXAS

Brownsville, Pres. Miss.	1 71
Coleman, First Pres. Ch.	1 28
Colorado, First Pres. Ch.	5 00
Corsicana, First Pres. Ch.	69
Grandview, Pres. Ch.	2 10
Greenville, First Pres. Ch.	9 65
Milford, Pres. Ch.	3 75
Palacios, First Pres. Ch.	63
Paris, First Pres. Ch.	1 10
Roscoe, First Pres. Ch.	1 40
Somerville, First Pres. Ch.	48
Waskam, Pres. Ch.	2 25
Weatherford, First Pres. Ch.	1 77

VIRGINIA

Aldie, Pres. Ch.	3 00
Barboursville, Pres. Ch.	1 00
Blacksburg, Pres. Ch.	8 61
Cape Charles, Holmes Pres. Ch.	1 00
Charlotte, C. H., Oak View Pres. Ch.	1 30

Clayville, Genito Pres. Ch.	\$2 00
Covesville, Cove Church.	1 50
Danville, First Pres. Ch.	6 75
" Shelton Mem'l Pres. Ch.	4 00
Evangel. Luth. Synod of Virginia.	3 06
Evergreen, Pres. Ch.	1 25
Front Royal, Ladies' Aid Soc. Pres. Ch.	1 00
Glen Wilton, Church at.	1 00
Keswick, South Plains Pres. Ch.	2 00
Keysville, Pres. Ch.	2 20
Lexington, New Monmouth Pres. Ch.	2 92
" Pres. Ch.	8 13
Lodi, Rock Spring Pres. Ch.	3 31
Lynchburg, First Pres. Ch.	16 00
Madisonville, Pres. Ch.	4 50
Montvale, Pres. Ch.	1 00
Norfolk, Park Ave. Pres. Ch.	1 23
" Ladies' Miss. Soc. Park Ave. Pres. Ch.	12
North Garden, Cove Pres. Ch.	4 00
Portsmouth, First Pres. Ch.	12 00
Providence, Pres. Ch.	4 30
Richmond, Grace Covenant Ch.	5 10
Riverside, Pres. Ch. at Fabers, Va.	2 04
Round Hill, Pres. Ch.	4 60
Salem, Pres. Ch.	4 90
Scottsville, Pres. Ch.	2 50
Tip Top, Meth. Ep. Ch.	1 00
Waynesboro, Pres. Ch.	2 00
Winchester, Pres. Ch.	6 03

WASHINGTON

Columbia River Conf., Meth. Ep. Ch.	254 00
East Columbia Conf., Meth. Ep. Ch. South.	19 40
Pacific German Conf., Meth. Ep. Ch.	35 00
Seattle, First Pres. Ch.	100 00

WEST VIRGINIA

Burlington, Pres. Ch.	9 00
Cairo, Hughes River Pres. Ch.	1 00
Fairmont, First Meth. Ep. Ch.	22 09
Hillsdale, Pres. Ch.	3 46
Huntington, First Pres. Ch.	5 55
Ivanhoe, Pres. Ch.	3 81
Mannington, First Meth. Ep. Ch.	10 00
Pughstown, Fairview Pres. Ch.	5 00
West Virginia Conf., Meth. Ep. Ch. South.	210 08

WISCONSIN

Madison, University Meth. Ep. Ch.	3 00
Oshkosh, Meth. Ep. Ch.	2 00
West Wisconsin Conf., Meth. Ep. Ch.	337 00

AUSTRIA-HUNGARY

Austria and Hungary Conf., Meth. Ep. Ch.	3 00
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KOREA

Collections through Korea Agency.	33 92
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SOUTH AMERICA

Collections through La Plata Agency.	211 50
	\$6,432 10

* Of which \$476.99 is donations received through Agencies.

EUROPEAN WAR FUND

Individuals

Eaton, Mrs. J. S., New York.	\$5 00
Godbey, J. E., Kirkwood, Mo.	50
Isaacs, Miss Jessie M., Lake George, N. Y.	20 00
Lockwood, Mrs., Denver, Col.	1 00
Prendergast, Edward, Scranton, Pa.	25 00
Prendergast, Mrs. Edward, Scranton, Pa.	25 00
Wakefield, Miss Phoebe Elliot, Statesville, N. C.	1 00
Whitehouse, John, Roosevelt, N. Y.	10 00
Whyte, Mrs. A. D., Ridgefield Park, N. J.	1 28
Williams, K. R., Howe, Ind.	10 00

Church Collections

MISSOURI

St. Louis, Sutter Ave. Pres. Ch. S. S.	\$15 00
	*\$113 78

* Of which \$1.00 is donation received through an Agency.

MILLION NICKEL FUND

American Section of World's Sunday School Association, New York.	\$1,000 00
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THE MARY ANNA JACKSON

(Mrs. Stonewall Jackson)

MEMORIAL FUND

Holmes, W. B., Zion City, Ill.	\$1 50
Rominger, Dr. C. A., Zion City, Ill.	50
	\$2 00

AUXILIARY SOCIETIES

	Credited on as Donation	Credited on Account
Abbeville Co., S. C.	\$126 64	\$50 88
Connecticut.		50 09
Gaston Co., N. C.		48 12
James River, N. D.		28 62
Kanawha Co., W. Va.		12 19
Lancaster, S. C.		48 20
Livingston Co., N. Y.	1 00	8 31
Maryland.	657 83	202 50
Massachusetts.		1,733 47
Memphis and Shelby Co., Tenn.		14 05
Mifflin Welsh, Wis.		5 40
Nashville, Tenn.		12 15
New Hampshire.	500 00	
Perry Co., Ill.	30 19	
Salem Bible Ass'n N. C.		1 80
Sangamon Co., Ill.		13 71
Scioto Co., O.		22 10
Sussex Co., N. J.	300 00	
	*\$957 83	\$5,251 50

* Of which \$300 is donation received through Agency.

RETURNS FROM SCRIPTURES

DONATED

Polyak, Mary, Montclair, N. J.	\$1 78
Moore, Mrs. Augusta R., Haskell, Okla.	32 00
	\$33 78

HOME AGENCIES

Atlantic.	\$1,588 78
Central.	719 76
Colored People, South.	405 78
Eastern.	546 14
Northwestern.	1,953 06
Pacific.	533 19
South Atlantic.	888 03
Southwestern.	795 01
Western.	724 64
	\$8,151 39

MISCELLANEOUS

Alden Memorial Fund.	\$8 56
Alexander W. Ogg Legacy.	123 26
Borrowed from Bank.	15,000 00
Income from Available Funds.	633 65
Income from Perpetual Trust Funds.	8,442 65
Income from Trust Funds, Payable Beneficiaries.	1,872 08
J. Burr Trust.	355 90
Record.	90
Rentals.	2,661 09
Retail Sales.	1,217 25
Sales of Waste Material.	92 56
Sundries.	144 28
Trade Sales.	762 31
	\$31,314 49

Total Receipts.....\$50,373 39

CASH STATEMENT FOR SEPTEMBER, 1915

RECEIPTS

From Legacies	\$131 51
.. Individuals	260 00
.. Churches	5,955 11
.. Auxiliaries, as Gifts	657 83
.. Perpetual Trusts—Income	8,442 65
.. Bible House—Rents	2,651 09
.. Income from Available Funds—Interest	633 65
.. Sales of Bibles Donated	33 78
.. Home Agencies	8,154 39
.. Manufacturing Department—Sales of Waste .. Material, etc.	92 56
.. Salesroom—Cash Sales	1,217 25
.. Auxiliaries—For Books	2,251 50
.. The Trade	762 31
.. European War Fund	112 78
.. Trust Fund—Income Payable Beneficiaries ..	1,872 08
.. Million Nickel Fund	1,000 00
.. J. Burr Trust Income	355 90
.. Alex. Ogg, Legacy Income	123 26
.. Bills Payable—Borrowed from Bank	15,000 00
.. Alden Memorial Fund—Income	8 56
.. Trust Funds	502 00
.. "Bible Society Record"	90
.. Sundries	144 28
	\$50,373 39
Cash Balance from August, 1915	16,262 16
	\$66,635 55

DISBURSEMENTS

For Cash to Foreign Agents	\$433 32
.. Bills Exchange Paid	15,133 68
.. Home Agencies	8,547 64
.. "Bible Society Record," Postage, etc.	45 15
.. Library Expenses	9 51
.. Legacy Expenses	49 75
.. Bible House Expenses—Taxes, Repairs, Fuel, .. Insurance, etc.	1,257 76
.. General Expenses—Salaries of Officers, Clerks, .. Traveling Expenses, Printing, etc.	4,057 97
.. Manufacturing Department—Material, Wages, .. etc.	11,413 23
.. Depository—Salaries, Boxes, Cartage, etc.	1,034 31
.. Salesroom Expenses	226 00
.. Pensions	324 16
.. Income Available—Interest on Loans	425 00
.. Transmission Abroad	650 35
.. Paid Beneficiaries—Annuities	6,344 12
.. Panama-Pacific Exposition	154 30
.. Centennial Expenses	415 00
.. California Bible House	300 00
.. Diffusion of Information—Pamphlets, Leaflets, .. Report, etc.	52 00
.. Sundries	29 55
	\$50,902 80
Cash Balance to October, 1915	\$15,732 75
	\$66,635 55

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* Assigned to preparing the History of the Society for the Centennial.

An Emergency Appeal

THE AMERICAN BIBLE SOCIETY is in immediate need of \$150,000 in special gifts from churches and individuals if it is not to come to its Centennial next spring with its Reserve Funds exhausted and forced to a calamitous retrenchment of all its work at home and abroad.

Last year its budget was cut 10 per cent, and this year its appropriations were still further reduced by nearly 20 per cent.

This means refusing Scriptures to thousands of people who are hungry for them. Every field of the Society, save Mexico and the Turkish Empire, is calling for advance.

Even with enlarged resources we could not supply the demand in the Far East and South America.

The Board of Managers, therefore, asks one thousand churches or individuals to give \$100 each, and for fifty \$1,000 subscriptions, before December 31, 1915, if possible.

The Society's issues last year amounted to 6,406,323 volumes, a total far in excess of anything in its history, and giving some idea of the world need for the Scriptures.

Ought not our people, free, in so large a measure, from the sorrow and strife consuming the energies of Europe, to strengthen immediately the resources of this Society, which they established nearly a Hundred Years ago, so that it can take up this burden now laid as never before upon it? This is no time for a famine of Bibles or a scant supply.

IS THE SOCIETY RICH?

The impression prevails, far and wide, that the Society is rich. **THIS IS NOT THE FACT.** It is true that during the last decade the Society has received two very large legacies. The gift of Mrs. Russell Sage of \$500,000, under the condition upon which it was given, and through the generous contribution of the American people, brought into our treasury One Million Dollars as a permanent endowment. This added to other trust funds, the interest on which alone can be used in the Society's work, yields an annual revenue of about \$85,000. **This would conduct the present operations of the Society for only about two months.** The Society has no other endowment or trust funds.

Unrestricted legacy gifts have been held as a Reserve Fund, and used as sparingly as the urgent demands would permit. But these demands have been very pressing, especially in the Far East, and in the United States where new conditions required the creation of nine Home Agencies during the last decade. These Home Agencies alone have necessitated the expenditure of over \$100,000 a year.

The Board of Managers felt it a duty not to withhold the use of the money to supplement the annual income when it was a question between using it, and absolutely refusing to supply the Scriptures needed for this world demand. As a result, the larger part of these unrestricted legacies has been used.

A CRITICAL SITUATION

We are thus brought face to face with a critical situation. To meet it there is needed, first of all, a revival of that spirit of faith and prayer which the Society, throughout its history, has recognized as its greatest support; and then, the immediate co-operation of all who love the Holy Scriptures.

THE SECRETARIES.